

laid out, and put on like a dress, instead of being developed from within. This is a favorite idea of many persons. They see the advantage of manners which are graceful and dignified, cordial and genial, sympathetic and kind, and they determine to adopt and recommend them. They do not reflect that such manners are the natural outflow of a benevolent heart and a friendly feeling, and not to be counterfeited by any artificial semblance. What they have to do is to cultivate, not manner, but reality; to cherish a living interest in the welfare and concern of others, a warm feeling of sympathy, and a hearty desire to contribute to the general happiness—then the manner they so much admire will follow as naturally as the bloom on freshly gathered fruit.

Some see and covet brilliancy in conversation, but trying to be brilliant ends in being only ridiculous. There are speakers who depend on tricks of oratory, and writers who depend on tricks of style, and every employment has many in it whose endeavors reach only to its most superficial parts. Those who admire earnestness of manner will sometimes try to put it on, but no one is deceived. It does not fit them and they cannot wear it. What we delight in, in manners, is its perfect naturalness as a symbol of

what is within. Take that away, and a feeling of contempt alone is excited. Even when it imposes successfully for a time, it is like a thin coating of cheap paint, which a little wear and a few hard knocks soon dispose of. On the other hand, when manner is the involuntary expression of a rich and full nature, it resembles the beautiful coloring and the delicate odour of flowers, which nature, not artifice, must produce. The gardener who would realize this loveliness does not paint colorless weeds or perfume scentless blossoms, but cherishes and nourishes the particular roots, of which beauty and fragrance are the natural issues. So, if we would possess the charms of manner, let us dig about the roots of character, and cultivate them with all earnestness. As in nature's growth, there is first the root, then the plant, and then the flower, so we have first the thought or motive, then the action, then the manner; and as the flower proclaims the hidden root from which the plant has sprung, so the manner proclaims the hidden motive which has called forth the action. Goethe says, "If you would create something, you must *be* something;" so if we would produce the charm of the flower in our manners, we must see to it that the roots of our being are vigorous and healthy.—*Selected.*

There is a kind of fondness that ruins children as surely as there is a fondness that blesses them. There is sometimes more real sweetness in a gentle repressive rebuke than in the warmest praise, oftentimes more love in the rod than in a reward. We help our children most when we help them to take an honest view of themselves—and this we can never do by flattering their too easily-flattered self-conceit.

WHITE PEOPLE IN THE HEART OF AFRICA.—Major Serpa Pinto, the African traveler, in a recent lecture at Lisbon, said: "In the region of the Upper Zambesi I made one of the most curious discoveries of my journey. I one day noticed that one of the carriers was a white man. He belonged to a race entirely unknown up to the present day. *A great white people exists in South Africa.* Their name is *Cassequer*; they are whiter than the Caucasians, and in place of hair have their heads covered with small tufts of very short wool. Their cheek-bones are prominent, their eyes like those of the Chinese. The men are extremely robust. When they discharge an arrow at an elephant the shaft is completely buried in the animal's body. They live on roots and the chase, and it is only when these supplies fail them that they hold any relations with the neighboring races, the Ambuelas, from whom they obtain food in exchange for ivory. The Cassequeres are an entirely nomadic race, and never sleep two nights in the same encampment. They are the only people in Africa that do not cook their food in pots. They wander about the country in groups of from four to six families."

It is the man of voluntary or compelled leisure who mopes and pines and thinks himself into the mad-house or the grave. Motion is all nature's law. Action is man's salvation, physical and mental; and yet nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing—the very siren that has lured to death many a “successful” man. He only is truly wise who lays himself out to work till life's latest hour; and that is the man who will live longest and to most purpose.

TO PREVENT ANGER.—As a preventive of anger, banish all tale-bearers and slanderers from your circle, for it is these that blow the devil's bellows to rouse up the flames of rage and fury, by first abusing your ears, and then your credulity, and after that steal away your patience, and all this perhaps for a lie. To prevent anger, be not too inquisitive into the affairs of others, or what people say of yourself or into the mistakes of your friends, for this is going out to gather sticks to kindle a fire to burn your own house.

PRAISE AND BLAME.—It has often seemed to us that the members of some families are *afraid* of the effect of praise, however well deserved, upon each other. They are ready enough with blame, but when it comes to absolute commendation of this one, or that one, their lips are sealed. They repeat an adverse criticism as a matter of course, but a pleasant compliment—oh! never—or at least, never to the subject of it. Such people evidently look upon praise as a dangerous stimulant, an unwholesome diet, and conscientiously refrain from offering it to those nearest and dearest. That praise is a stimulant, we all agree, but not a dangerous one. On the contrary, praise in the right place, at the right time, is a wonderful helper. It brightens the daily life and sweetens the daily task. It implies such a pleasant sense of appreciation and recognition that it enlivens the dullest routine. For we are none of us too old to like being praised, or to be helped thereby to fresh endeavors. Why, then, should we be so chary of words of praise to those whom we love best; or why imagine that deserved commendation must hurt them?

DIED.

PRICE.—At Lewiston, Cache Co., Utah, May 23rd, 1879, Caroline Gassen Price, wife of Charles Price, deceased, formerly the wife of Richard Blakey. She was born in Yorkal, Herefordshire, England, September 2nd, 1819; was baptized in 1840, by Elder Wilford Woodruff; and emigrated to Utah in 1856.—“News.”

TANNER.—In Tooele City, Utah, July 28th, 1879, Thomas Tanner, aged 72 years. He was born in Newbury, Berkshire, England, and was the first to embrace the Gospel in that branch. He died in the glorious hope of rising on the morning of the first resurrection.—“News.”

MCDONALD.—At Big Cottonwood, Utah, August 8th, 1879, of inflammation of the bowels, Christina, wife of William McDonald, aged 50 years, formerly of Dundee, Scotland.—“Herald.”

BUCHANAN.—At Salt Lake City, August 11th, 1879, of apoplexy, Sarah Buchanan, formerly from Glasgow, Scotland. Born July 26th, 1828.—“News.”

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LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTHS HIS FLOCK."—*Jeremiah xxxi, 10.*

No. 37, Vol. XL.

Monday, September 15, 1879.

Price One Penny.

DISCOURSE BY PRESIDENT WILLIAM BUDGE,
DELIVERED AT THE ST. THOMAS'S HALL, CHESTERFIELD, ON SUNDAY,
AUG. 10TH, 1879.

(Reported by Joseph May, of Sheffield.)

[CONCLUDED FROM PAGE 565.]

Jesus came, he said, to do his Father's will, not his own. He called apostles and ordained them, and he says, "As I have been sent, so send I you. Go and preach the Gospel to every creature." That was their business. But he says, "Tarry ye first in Jerusalem, until ye are endowed with power from on high." Jesus called the apostles. He ordained them himself. He instructed them personally, and he commissioned them to preach the Gospel to every creature. But he wished them to tarry at Jerusalem until they received power from on high; a certain gift which God had promised, that they might be qualified in every sense to discharge the important duty devolving upon them, of administering words of salvation to a fallen world. The apostles did this. They gathered in Jerusalem. They were there on the Day of Pentecost, and whilst there, in the upper room, the endowment of which

Jesus spoke was given unto them. The Holy Ghost came upon them, in the upper room, as a mighty rushing wind, and it sat upon them as cloven tongues of fire. And, whilst under that influence, the apostles who were sent to preach the Gospel, stood up, at least Peter did, as the mouthpiece of the rest, at that time, to preach the Gospel that Christ sent them to declare. Now, what was it? Let us lay a good foundation as we proceed.

Were they qualified to preach it? I do not think any Christian will doubt it. If they were not prepared to teach the Gospel of the Son of God, then I would have no hope, my friends, of hearing it in this life. Never. Jesus himself chose them. He ordained them; he instructed them, and after all this, as you will find, in the 2nd chap. of the Acts of the Apostles, 1st 2nd and 3rd verses, they assembled in Jerusalem, and had fulfilled unto them the promise of the

Lord Jesus Christ, receiving the endowment of which I have been speaking?

I think that all my friends here are certainly prepared to accept the words that Peter spoke, and acknowledge them to be true. What did Peter say? First, he preached Christ and him crucified. You see the people who had gathered together on the Day of Pentecost, were people who had no faith in Christ. They had rejected him and his instructions. They had been of those who persecuted Christ and the apostles. They were of those who had either personally or in their sympathies sustained the crucifixion of the Lord Jesus. Therefore, Peter, knowing this, stood up and preached to them, first, Christ and him crucified, and he was successful. Who can doubt it? Peter, a servant of God, ordained by the Son of God. Peter, upon whom the Spirit of God rested as tongues of fire, as the Scriptures have it. This man stood up and argued the point, and explained about Jesus. And who can doubt the result? I am sure we would have been disappointed if we had been told in the Bible that Peter was not successful. He was successful. Many believed on him, and the result of their belief was that they said, "Men and brethren, what shall we do?" (Acts ii, 37.) No wonder they asked that question. People who had either helped to crucify the Lord, or who had rejoiced when he was crucified, as many of them did, to be convinced that that same Jesus whom they had assisted to crucify was indeed the Lord, the Christ, and when they were convinced of this they cried out, "Men and brethren, what shall we do?"

Peter was prepared to tell them. He had the very instructions that were needed, and the words of Peter are applicable to-day, my friends, to you and to me.

We are believers in Christ, I trust. We have fortunately made our appearance in this life, in the midst of a people who at least believe in the divinity of Christ, and we have received impressions favorable to this end; therefore the words of Peter, spoken to those who believed in the

divinity of Christ, are applicable to us, and are the words of salvation to us, if that ancient Gospel is not changed. What were the words? He says, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii, 38.)

Was that the Gospel? Yes, unless the apostles disobeyed the instructions of Christ, because they were sent to preach the Gospel, and they were endowed that they might preach it perfectly and represent God, the Maker of heaven and earth, in the words and spirit by which they presented it unto the people.

Now, my friends, faith in Christ was the first principle of the Gospel; repentance of sins was the second principle; baptism for the remission of sins was the third principle, and then the reception of the Holy Ghost, by the laying on of hands, as taught by Peter on that day in Jerusalem. Is there any objection to this? "None at all," says one, "that is Scriptural, we cannot object to it." A Bible believer cannot object to it. But what is becoming of us if such doctrines are not taught? "Well," says one, "are they not taught?" No. "Faith in Christ is taught," and "Repentance of sins is taught," although by some people the latter is taught first, before faith in Christ. Some teach that we must repent of our sins before we can have faith in Christ. This is a mistake. We cannot possibly repent of sin committed, unless we are convinced that we have committed the sin. We cannot repent of laws broken, which Christ has taught through his apostles, unless we are first convinced that Jesus was divine, and had the authority to teach them; so that faith in Christ and his divine mission must be the foundation of our practice as Christians. And the first effect that faith in Christ produces, is repentance of the sins which we have committed. So repentance is the second principle of the Gospel. But we differ a little more about the third principle. Just read your Bible, and you will find that Peter taught baptism for the remission of sins (Acts ii, 38). Again,

John the Baptist, who was the forerunner of Christ, baptized for the remission of sins (Mark i, 4). "John was sent from God." I believe you will find this in the 1st chap. of the Gospel according to St. John, 6th verse. John himself says, in the 33rd verse of the same chapter, "He that sent me to baptize with water, the same said unto me," etc., referring to Christ. Both passages assert this, that John the Baptist was sent by God to baptize with water, and we are taught in the Bible that he did teach the baptism of repentance for the remission of sins. That is just what we might expect. John was God's servant. So was Peter. They both taught the same doctrine. John taught baptism, and Peter told the people to be baptized every one of them. You will remember the servant of God who was sent to speak to Paul, to instruct him just after his conversion. He went to him, and when the scales fell from the eyes of Paul, or Saul, this man of God says to him: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts xxii, 16). Be baptized and wash away his sins? Yes. Now, that agrees exactly with the doctrine of Peter, and the doctrine of John the Baptist. They were all three servants of God, and they all taught the same doctrine, and those who heard and believed that doctrine possessed the selfsame faith; so that so far as baptism is concerned, the ancient Saints did teach and practise the selfsame doctrine—baptism for the remission of sins.

I want to talk a little about this. One says, "Well I have always been taught that baptism was a doctrine of Christ anciently, but I have been under the impression that it was not necessary to salvation." That may be, my friends, we have been taught a great many things, and good christian people have believed a great many things that christian people have rejected since. But that is no reason why we should change the Bible doctrine. The thing is right here. "Well," says one, "I thought we were not able of ourselves to do anything to help to save ourselves. This re-

quires proper understanding. If baptism brings the remission of sins, and baptism is not attended to by us, we cannot obtain the blessing. Certainly not. God gives us bread to eat, but he does not present it to us. A man sows seed in the ground and he sees to it and he harvests it and it is threshed and prepared and placed before us in the shape of flour, but we have no disposition to deny that it is the gift of God. If it were not for God's goodness we should have no bread. If it were not for the gift of God we could not attend to the ordinance that brings remission of sins. We have not power, of ourselves, to bring within our reach a single saving principle belonging to the plan of eternal life. It is all God's free gift. It is all in consequence of his mercy, and his charity, and his goodness and love, and pleasure to us that we have any privilege at all that will help to make us better, or that will bring us into his church and kingdom and give us a right to say that we are really his children. The fact that he has laid down ordinances through which a remission of sins is brought to us does not warrant us in saying that we do it of ourselves, and when people talk like this it is likely to deceive.

Now, my friends, the Bible says, in the places I have quoted, that baptism is for the remission of sins. Do we believe this? If we do you know we must also come to the conclusion necessarily that we cannot have a remission of sins without it. If God has placed the ordinance of baptism in his church, as part of his divine system for a certain purpose, the object cannot be obtained without it. The means which God reveals for certain purposes must be used. We cannot say, and it would be unreasonable in us to say, that when God speaks from heaven in regard to any particular thing, we can ignore his advice when we please and accept something that suits us. It is wrong, and it is this disposition that has led us to the present deplorable state of things.

"Well," says one, "I have thought that baptism was for an outward sign of an inward grace, or of membership

in the Church." Another error, you see! The Bible does not say any thing about that. Of course a person embracing the principles of the gospel and becoming a member of the church, may be a sign if you like, but baptism was not set in the church for that. It was taught in the Church and administered for the *remission of sins* and nothing else. And no man or woman can obtain a place in God's kingdom, or enjoy His presence here or hereafter, unless their sins are washed away in baptism, as Paul's was washed away when he accepted the advice of the good and inspired man, Annanias, who instructed him.

When I think of the importance of this offer which God has made, my heart is filled with thankfulness instead of a disposition to discard what he has taught. It is strange, and we can only account for it on the ground of the waywardness of men naturally, to think that we would attempt to do things in opposition to the will of God. Is there a more important blessing offered to mankind than the remission of sins? Have we any hope of enjoying the glory of God in our present sinful condition? Surely not, for nothing sinful or unholy can enter the courts of glory. Then if God has so put in his church an ordinance for the purpose of enabling us, like Saul, to wash away our sins, why not be prepared to receive it with joy instead of cultivating or encouraging a disposition to ignore it?

Baptism for the remission of sins is the third principle of the gospel of Christ. Then comes the ordinance of the laying on of hands for the gift of the Holy Ghost. Peter says, on the day of Pentecost, to which we have directed your attention, "And ye shall receive the gift of the Holy Ghost." What did that consist of? The gift of God's spirit. The reception of God's power, a portion of his power. The reception of an influence which leads those who possess it near to God in their feelings and in their faith. A spirit which produces not only that inward consciousness of acceptance with God, as his son or daughter, but a power which gives outward manifestations of its divinity. Jesus did

promise to the apostles when he sent them out first, that "These signs shall follow them that believe." Here are his words, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned, *and these signs shall follow them that believe.*" The words of Christ, in the last chapter of Mark, 15th and following verses.

"Well," says one, "You know we do not believe in miracles now. These signs were miracles, but we do not believe in them now." That may be, my friends. This is the very reason why we are here, because there is such a great disbelief in the Bible; because there is a disposition to ignore the Bible; because there is a disposition to ignore the promises of Christ; and we wish to show you the things that are denied; we wish to point out to you the doctrines our fathers have denied; that our teachers have denied, and we wish to show you that they are in the Bible, the word of God, in the book which some have gone so far as to assert we do not believe in. But is it true that the promises of God were fulfilled anciently in regard to this matter? Yes! In the 19th chapter and 6 verse of the Acts of the Apostles, I believe, you will find an instance related of the Apostles laying on their hands on some that had been baptized, and they spake with tongues. This was one of the gifts that was manifested, in consequence of their receiving that spirit which produced them. See also Mark 16th and 20th.

You must not consider that, in teaching these doctrines, we are advancing something of ourselves, something new. If we were teaching new doctrine you would have a right to call us to account and ask us for the proof. We are teaching old doctrine. We are teaching the New Testament doctrines, instead of those of our christian friends. We have no spirit of enmity in the least degree, towards any living soul, and when we refer to our christian friends remember, it is simply to make the difference between their views and ours more distinct to you. I say instead of our friends calling us to account, it is the Latter-

day Saints who have the right to come out and say to their christian friends, "see here, why do you deny signs which Christ said should follow believers?" What believers did Christ speak about? Why believers in his gospel. He taught us that these signs should follow believers. Well then, if our christian friends deny that, we have the right to call them to account. If Christ said that these miracles—manifestations of Almighty power—should follow the believers, I say what reason have you to deny it? The question is not now whether the Latter-day Saints possess the power or not. The question at issue at present is not whether the teachers of the Church of England have the power or not. The question is, Does Christ promise that power to believers in the Gospel? I say he does, and I say that those who deny that such powers should follow the believers teach that which is contrary to the word of Christ and contrary to the facts that appeared in connection with the teaching and administration of the doctrines of Christ. So that it is not the Latter-day Saints that introduce a new doctrine and we say to our friends, Hear us, we beseech you. Hear the message we have to deliver, for God has sent us to teach the old religion, the religion of Jesus, the simple plan which was revealed from heaven in ancient days, to save the children of men.

Peter says, on the day of Pentecost, speaking of the Gospel and its attendant blessings, "for this promise is unto you." That is, to the people who stood before him, "to your children and unto all that are afar off, even as many as the Lord our God shall call."

You see it was not confined to the members of the church in the first place, as some would have us believe. The promise of the laying on of hands for the gift of the Holy Ghost was made to the children of those who heard Peter, and to all who were afar off, even as many as the Lord our God should call. And if it is true that God is calling sinners to repentance now, we should see the same power manifested to-day, that is, if we have

the true gospel. There can be no doubt of this.

Which will you have, my friends, the doctrine of the Bible or the doctrines of men? If you accept the doctrines of the Bible you will have to become Latter-day Saints, and of course that would be out of the question for a good many. But we cannot find these doctrines anywhere else, and that is a perplexity. What shall we do about them? When I am speaking to you I think of the position I occupied myself, when I heard the Latter-day Saints first, I went to their meetings, not expecting to hear anything that would interest me by any means, but I heard the Bible doctrine taught, I could not deny it. I found I had been mistaken. I did not incline in my heart to fight against God, but considerations came up. If I become a Latter-day Saint, people will call me a "Mormon." If I embrace these doctrines, my friends will point at me the finger of scorn. If I become a Latter-day Saint my good neighbors will say I am deceived and led astray, and that I have embraced a doctrine that is in opposition to the teachings of Christ. Of course these things flashed through my mind when I considered and read the Bible to ascertain positively whether these "Mormons" taught the truth or not. I thought this—well! I have been religious for the purpose of making my peace with God, but I have been mistaken and led astray by men whom God has not sent to preach the Gospel; but now I have found the truth, the old promises relating to God's power, all things as at the beginning, have been restored, and I have the promise of obtaining a place with the righteous, according to the mind and will of my Heavenly Father. Let friends say what they please, let them say I am deceived, but I know this Bible is true. Let them say whatever they may in regard to my faith; no matter. I thought of the time of Christ. They called Christ hard names; and of the apostles they spake a great deal of evil. In fact the Bible says they called them all manner of evil, and although I expected my friends would denounce me still when I thought of what Christ had

suffered, I was reconciled, and instead of fighting against God, I was willing to accept his doctrine, in order to obtain his blessings.

I state to you my friends that since the day I entered this Church I have rejoiced exceedingly. I have found proofs upon proofs. I have had reason to rejoice in consequence of the manifestations of God's power, confirmatory of the doctrines, and I can say that the Church of Christ is set up, its doctrines are taught, its practices are practised, its promises are fulfilled, and the evidences of its divine power are manifested in the midst of this people.

I would like to say a few words in regard to another point. I have just said that I had been taught a religion by men whom God *had not sent*. I would like to explain. You will excuse us if we seem to be very extreme in our views. We have taken the liberty to teach you the truth, just as we have it, and when we say something that comes in contact with what you have received, excuse us. There is no bad feeling at all, or unfriendliness in the least. But we believe in persons being invested with the proper authority to preach the Gospel. Paul says, speaking of the authority of the holy priesthood, "No man taketh this honor unto himself, except he be called of God as was Aaron" (Heb. v, 4). "Faith cometh by hearing, and how can we hear without a preacher" (Rom. x, 14-17). "No man taketh this honor unto himself except he be called of God as was Aaron." Now that is very plain, and what does it mean? Simply what it says. That no man has a right to administer in the ordinances of religion except he be sent of God as was Aaron, for how can a man preach except he be sent? (Rom. x, 15.) If that is admitted, of course the next question of importance is, How was Aaron sent? By turning to the history we have of God's dealing with Moses, in reference to the gathering of the Israelites, from Egypt, you will find that God instructed Moses to call Aaron to be his helper. (Ex. iv, 15, 16.) Here is the proof. No man can preach the Gospel simply because he feels inclined within

himself to be a preacher. No man can preach the Gospel—that is with God's approval and authority—unless God commission him. God commissioned every one of his preachers in ancient times. He spoke from heaven. He directed those who held his authority to call others. Christ called the apostles as he was called. His Father called him; he called the apostles, and he said, "As my Father hath sent me, even so send I you" (John xx, 21). "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The authority was here you see. God called Moses; he instructed Moses to call Aaron; so that Aaron stood exactly in the same relation to God as did the apostles. That would be evident, because one whom God had authorized to act as his servant was instructed by him to call Aaron. Now, you observe, no man has a right to exercise the authority of the priesthood unless he is called of God as was Aaron.

Are the preachers—those who commonly preach in connection with the churches of the present day—called of God, as was Aaron? Or, in other words, are they called by revelation from God? This is the question. We do not doubt the propriety of their being called in this way, because the Bible says they ought to be. Do our protestant ministers, at the present time profess to be sent of God as was Aaron? Is there a minister connected with the Christian denominations of the present day who professes to be sent of God by direct revelation? Not one. It does not require any argument at all. They do not profess that they have heard from God. They say that God has not spoken since the last book of the New Testament was written. They say it is a sin, and they find fault with the Latter-day Saints because we believe that God does speak; that he is willing to speak; that he has a right to speak; and that it is necessary that we should have his approval and commission in order to qualify us to attend to the business of his Church. So that our present Christian teachers do not profess to be called of God as was Aaron. They deny all revelation

at present, or since the Bible was written.

You know the ministers, among their other errors, receive pay for preaching. That is an innovation also. The ancient apostles, and sevens, and bishops, and so on, were not paid for preaching. But our present ministers are. The preachers of this Church with which I am connected are not paid for preaching. They preach without money, without purse, and without scrip. Now, the preachers of the present churches make a business of preaching. They learn to be preachers. They are brought up to be preachers in consequence of their parents or guides finding in this way a place where they may make a living. Such ministers sometimes acknowledge one kind of revelation. Not that God tells the people about his will, or that he manifests his power, but they sometimes tell us they have received a call from one congregation to another. But there is one peculiarity about it, viz.: the congregation that calls them is a congregation that almost invariably offers them more money than the congregation to which they have been attached. This is the only instance of any kind of revelation being acknowledged by our Christian teachers. God has not spoken, say they, by inspired men, since the days of the New Testament. He has not spoken directly to the Church. He has not authorized a single man to preach, but sometimes a call is given from less money to more. And though they are feeling full of love and affection for the congregation with which they have labored for years, yet they are sorry and regret so much that that call must be heeded, which takes them from among their own friends to a new congregation. But, you see, the new congregation offers the most money, and that cannot be disregarded.

My friends, these are a few of the

doctrines of the Church of Jesus Christ of Latter-day Saints. Are we displeased with anybody? No, not at all. All are at liberty to believe what they please. But we are placed under obligations to deliver the message which God has sent. We say we are not solely dependent on the Bible, because God has sent the Gospel. We do not wish you to think that we regard the Bible lightly. Of course you will have noticed, from our remarks, that this is not so. But we say from the Bible alone we could not have discovered the true way of life, any more than thousands of our friends have been able to do so. Why millions of people have read the Bible but have not discovered some of these doctrines. They have not been led to preach the things contained therein, and if they had discovered the doctrine, this Bible cannot lay on hands for the gift of the Holy Ghost. That part of the work that is necessary for man's salvation must be done by one whom God authorizes. Therefore the Bible alone is not sufficient. It contains the truth. It is the word of God. It contains the instructions of the apostles. But it does not contain the divine authority that is necessary to commission a man to baptize or administer in any ordinance pertaining to the house of God.

Now, my friends, may God bless you. And my Brethren and Sisters, may the Holy Spirit which leads unto all truth, abide upon us, and may we who have found the truth have a disposition to retain it. May we have the moral courage to say, "Let God be served. Let his truth be obeyed." Let the Almighty be honored, and if other people choose to follow their own fancies, or the deceptions presented before them by men whom God has not sent, as for us and our house, we will serve God.

May God bless us in the name of Jesus Christ. Amen.

Many people fall into the mistake of confusing first impressions with common sense, fancying that when a question is laid before them a rapid exercise of the mental faculties is most to be trusted. They imagine that in a more mature consideration of the various bearings of a case the mind is apt to dwell from predilection on certain points to the neglect of others; but they forget that in a cursory view some of the most essential features are often missed, or, if observed, are in a great measure misunderstood.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 15, 1879.

THE WORK PROGRESSING.

WE are greatly gratified with the present condition of the work of the Lord in the European Mission. We are pleased to note a very marked improvement of late. This is visible in nearly every part where we have had the good fortune to travel. We have heard a good deal about the joyful times of long ago, in connection with the Church in these lands. Speaking in a spiritual sense, we see no cause of complaint in regard to the times of the present. We make this remark in a general way.

True, the Saints have many difficulties to cope with. Being, as a general thing, of the poorer class of the people, they are more or less affected by the present hard times caused by the great depression of trade. Not a few in this country are entirely without employment, and many are working on short time. Yet they are not left comfortless, for the Lord is evidently pouring out his Spirit upon those who are faithful and diligent in performing their duties. This is especially the case where the Saints have sufficient faith to help, even with their limited means, to maintain the work of the Lord. From such His blessing is not kept back. And did we require any assurances to sustain our views on this subject, we frequently receive them from different elders laboring in the missionary field. They state that those who thus exhibit their faith by their good works are blessed not only with the quickening, enlivening influence of the Spirit of God, but their temporal interests are enhanced and improved. In branches where such a disposition is manifested, the Saints are more lively in attending to the requirements of the Gospel in other respects; especially in spreading a knowledge of the truth. The consequence of this is that in those same branches new members are being added to the Church.

Of late, where we have had the privilege of attending conferences and district meetings, the attendance of both Saints and strangers has been most unusually large. In some instances the halls have been crowded to excess and the deepest attention has generally been paid to the instructions of the elders. As we anticipated and expressed, the recent attitude of the United States government in reference to the Saints, as manifested in their late circular to American ministers abroad regarding "Mormon" emigration, has had a good effect. We are satisfied that many who had previously paid little or no heed to the Saints or their teachings, have had their attention directed to the subject by this means, and attended meetings to hear for themselves. This has been the means of enabling the elders to lay the Gospel before a large

class of the people who could not otherwise have been readily reached. "Its an ill wind that blows nobody good." Whether the placing of the revealed plan of salvation before this class of persons will result in many or even any of them joining the ranks of the faithful or not, of course we are unable to say, but the labor of preaching the Gospel for a "witness," so far as they are concerned, has been accomplished, and the responsibility of rejection or acceptance will rest with them. But we hope for the best.

But not only are the meetings, as a rule, well attended, but the spirit manifested by the Saints is really delightful. It is a prominent feature among the true disciples of the Savior that they love one another. The spirit of genuine fraternity is exhibited in a high degree at the meetings, in the great reluctance manifested at the close of services to part with each other and disperse. The profuse and hearty friendly greetings tell their tale of the existence of a bond of sympathy that is the effect of being "baptized into one spirit," which sheds a ray of divine love upon the hearts of the faithful. Without the presence of this "Comforter," the lot of the Saints would be in many respects a hard one. They receive but cold comfort from the world, who love not those who have come out from them. This affectionate, brotherly and sisterly feeling, which is born of the Spirit of God, being a portion of His love, shows that the Saints who are animated with it have separated themselves from the world. They have measurably "come out of her," even while dwelling in the midst of her. This cutting loose from the world is only completed when the Saints bid adieu to the shores of the lands of their nativity, and betake themselves to the gathering place of the Saints.

We have already stated that a visible improvement has taken place of late in the feelings and general condition of the Saints. There are prominent causes for these manifestations of progress. We attribute it in great part to the excellent example set them by the elders from home. Speaking as a rule, they have been very faithful and diligent in the discharge of their duties. Their influence among the Saints is necessarily strong. This being the case their example has a most inspiring effect upon them. Most of the brethren have been remarkably valiant and energetic in preaching "this Gospel of the Kingdom." The amount of open-air preaching that has been and is being done this season is, considering the generally unfavorable weather, most remarkable. They have also taken other means of laying the truth before the people, and, according to their own testimonies, have been greatly blessed and sustained of the Lord, in all these labors. This commendable course in exercising the power of their callings has had an inspiring effect upon the Saints, who have been induced, generally speaking, to follow in the wake of so noble an example as this. We say a great deal of this work has been done, and it is our faith that the Lord accepts of and acknowledges it.

This awakening, these energetic endeavors to spread the truths of the Gospel, beginning with the missionaries and necessarily extending more or less through the branches, are among the leading causes of the improved condition of the work. Where there is stagnation there exists the elements of decay and death. This is true in all nature. Motion, activity and energy inspire, enliven and purify. Therefore we exhort the missionaries, the local priesthood, and Saints generally who have been active and diligent to continue

in well doing. And to any who have been negligent, slack or indifferent, shake off the lethargy that has possessed you and awake to a true sense of your positions. Step forward and, in a manly or womanly way, as the case may be, show yourselves on the side of God and truth. If you take this timely admonition and endure to the end you will have reason for joy at making and keeping so noble a resolve.

In speaking of a spirit of awakening being exhibited by the Saints, our remarks are not confined in application to the British Isles, but extend to the whole mission, the Scandinavian and Swiss and German missions being imbued with a similar spirit. Baptisms are becoming more frequent generally, and there appear good grounds for anticipating a considerable ingathering of honest souls to the fold of Christ at no distant day.

OUR UTAH SUBSCRIBERS.

We think it opportune to offer a few words to our friends and patrons in Utah. By the time this issue reaches our subscribers there it will be necessary for most of them to consider the advisability of renewing their subscriptions, that they may be supplied with the next volume, which will begin with the New Year. It will also be well for many of our friends at home, who have not yet taken the STAR, to reflect upon the benefits to be derived by themselves and families by having and perusing a periodical which, we trust it is not egotistical to say, will supply them with much valuable information relative to the condition, workings and prospects of the Church of Jesus Christ of Latter-day Saints in the nations of the earth.

"The work of the Father" has commenced among all nations, to prepare the way before the remnants of the whole house of Israel, that they may be gathered in from their long dispersion. Therefore, great and marvelous events are about to transpire among all the peoples of the world. It is one of the offices of the STAR to record and comment upon occurrences indicative of the "signs of the times." As these increase in interest and magnitude, as they undoubtedly will, with the march of time and the development of the purposes of Jehovah, this journal will endeavor to keep pace with the situation. If, by the help of the Spirit of God, we shall be successful in this regard, surely the STAR will be a welcome source of information to all who love the prosperity and progress of the Lord's marvelous work. The labors, general operations and success of the Elders in the missionary field are also recorded, as we have endeavored to make that a special feature, for purposes of Church history as well as present information.

To our present patrons we return our acknowledgments, trusting that they have been interested and informed in reading the STAR, and we hope they will continue to give it a cordial welcome to their homes. We are pleased to be in a position now to supply this journal to Utah subscribers at a reduction on former rates, owing to the postage having been recently reduced one half. The amount of subscription for one year, post paid, in single wrapper, is now \$1.60. The amount for three copies, for one year, to one address is \$3.70. Send U. S. currency, addressed to William Budge, 42 Islington, Liverpool.

THE GOSPEL TO THE ICELANDERS.

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One of the chief duties of the Latter-day Saints is to carry the glad tidings of the Gospel to every land. They must fulfill the prophetic declaration of the Savior, by preaching "This Gospel of the Kingdom," for a witness unto all nations, before the coming of the "end." Already has the divine message been declared to many of the kindreds of the earth, and still the work moves on unimpeded. Among the tens of thousands of converts to the great latter-day dispensation, who have gathered to the assembling place of the Saints, are a few from the frigid north. There are about thirty-five persons from Iceland now located in Spanish Fork, Utah County, Utah.

On Monday morning, September 8th, we had the pleasure of meeting Elders Jacob B. Johnson and John Evanson, from Utah, who arrived in Liverpool on their way to Iceland, the place of their nativity, on a mission, to which they have been called by the Authorities of the Church. Since leaving home they have, in accordance with a portion of their appointment, labored about three and a half months in Manitoba, in the northern portion of British America, where about 2,000 Icelanders are located. During their ministry in that part they held seventeen meetings, three of which were in the open-air, the others in private houses. They encountered malignant opposition, incited, for the most part, by John Bjarnason, a Lutheran priest. The spirit of persecution was so virulent on one occasion that their meeting was broken up in confusion. The priest circulated many false reports concerning the elders and counseled the people not to listen to and to shut their houses against them. The meetings were, however, attended by from sixty to one hundred persons, and they left some believing in the Gospel and intending to gather to Utah this autumn.

Elders Johnson and Evanson left the day following their arrival here for Copenhagen. There arrangements will be made for the publication of a work, about two-thirds the size of the "Voice of Warning," on the principles of the Gospel, written by Elder Dedrichson, in the Icelandic language. The two missionaries have the M.S.S. for the book with them. An edition of not less than 2,000 will be printed, and will probably be a great assistance in their effort to spread a knowledge of the Gospel among the people to whom they are sent.

GONE NORTH.—On Wednesday morning, September 10th, President Budge left Liverpool for a trip through the conferences in the northern portion of the island. He will attend conference in Dundee, Glasgow, and Stockton-on-Tees, besides a considerable number of special meetings in various branches where he purposes sojourning. He will probably be absent about four weeks.

NEWCASTLE AND DURHAM CONFERENCE.—A conference will be held in the Temperance Lodge Room, Tennant Street, Stockton-on-Tees, on Sunday, October 5th, 1879. President Budge and other elders from Utah will be present and address the meetings.

PASSING EVENTS.

NIHILISTS STILL OPERATING.—On the 9th inst. a mammoth conflagration broke out in Viazma, Russia. The Governor of Smolensk telegraphed on the date named that two hundred houses and the prison of the town were burning.

THE FAMISHING MASSES.—It is publicly stated that the number of unemployed workmen in Glasgow at the present time is not less than 30,000. As a large proportion of this class have families and others dependent upon them for bread, the suffering and destitution is dreadful to contemplate. All the branches of trade, excepting the iron business, are stagnant. On Tuesday, September 10th, a mob of these famishing people broke into several provision shops and rifled them of their contents. They also upset a couple of bread vans, and took possession of the loaves. Several of the leaders of the riot are under arrest. More disturbances are expected. Such outbreaks thus early in the season speak forebodingly for the situation in the coming winter.

MASSACRE AT CABUL.—On Wednesday, September 3rd, Cabul, the capital of Afghanistan, was the scene of a fearful struggle and massacre. Several Afghan regiments mutinied and attacked the British embassy, consisting of the intrepid and distinguished Sir P. Cavagnari, three other gentlemen of prominence, twenty-six cavalry and fifty infantry. The military mutineers were joined by the populace, and a terrific struggle ensued, the embassy fighting determinedly against immense odds. The insurgents, finding they could not dislodge the objects of their fury, fired the building, making it necessary for the unfortunates to sally forth. They continued to fight to the end, being, of course, slaughtered. It is stated that not one escaped, excepting nine troopers, who were absent on a foraging expedition.

It appears the Ameer made an attempt to quell the riot, but was himself attacked. A General whom he sent to the mutineers with the same object, was set upon and is said to have been killed. It is also reported that Yakoob Khan's son met with a similar fate.

The news of the affair has created considerable excitement in this country, and prompt steps are being taken by the Indian Viceroy and home government to meet the emergency. The occupation, by the British, of Cabul and its probable destruction may result. This may open afresh the great eastern question, which keeps breaking out in new places. The movements of the British will be narrowly watched by the other prominent powers, especially Russia. The nations are in the hands of the Lord, who will control events according to the councils of His will and the development of His purposes. He has commenced a controversy with the nations.

The British forces are likely to be impeded and delayed in their advance upon Cabul, on account of deficient transport. Indications are favorable for a general uprising of the Afghans.

The *St. Petersburg Gazette*, a leading Russian journal, advocates the abolition of the neutral zone between Russia and the British possessions, and favors the division of Afghanistan between the two great powers. England is not likely to give up her theory of a scientific frontier, as a barrier to the encroach-

ments of the Muscovite, however, and it is not unlikely that the present turn of affairs may lead to the renewed opening of the eastern question, presenting new and insurmountable obstacles to a pacific solution.

MINUTES OF A CONFERENCE,

HELD IN ALEXANDER'S ASSEMBLY ROOMS, 114, GROSVENOR STREET,
MANCHESTER, SUNDAY, AUGUST 31st, 1879.

Elders present from Utah: Wm. Budge, President of the European Mission; John Nicholson and Francis Cope, from the Liverpool Office; John Rider, President of, and Oscar G. Hunter, John M. Moody, Henry Margetts and George Openshaw, traveling elders in the Manchester Conference; I. J. Wardle, of Liverpool Conference; C. R. Savage and G. M. Ottinger, visitors from Utah; also John C. Schofield, native elder, lately engaged in the ministry in Leeds Conference.

10.30 a.m.

Singing. Prayer by Elder Hunter. Singing.

President Rider said he felt well in meeting with the Saints. We had many blessings to be thankful for. We had been blessed with the Spirit of God, which had given us strength to bear up against the troubles and trials we had to pass through. We had many things to contend with, but if we were faithful to the principles of truth, we would be able to pass through all difficulties, and at last be saved in the kingdom of God. He did not intend to preach, but would call on the Presidents of Branches to report.

Elder Roberts said the Manchester Branch was in a prosperous condition. The majority were alive to their duties, striving to live their religion. A good many had emigrated this year. There seemed to be a spirit of inquiry among the people. Eight had been baptized during the year.

Elder Ranacre, had great pleasure in reporting the Oldham Branch. The Saints were a good people, doing all they could to live their religion, and to emigrate themselves to Zion. They were emigrating a few, but did not have many additions to their num-

bers. He bore testimony to the truth of the Gospel.

Elder Berry, reported the Pendlebury Branch. There were 4 Elders, 2 Teachers, 1 Deacon and 20 members, out of this number 7 did not attend meeting. Those who did attend were faithful, and striving to fulfill the duties of the Gospel. A few who had been remiss in their duties had begun to attend to them. He felt thankful he was still in the Church of Christ.

Elder Drakeford, reported the Leek Branch. It numbered 8, who were in good standing. The Spirit of God was with the Saints of Leek Branch. They were doing their best to keep the commandments of God. He had been a preacher among the Methodists for two years, but had never enjoyed the Spirit of God, to the extent that he had since he joined the Latter-day Saints. He bore testimony to the truth of the Gospel.

Elder John Unsworth, reported the Bury Branch. The Saints, with a few exceptions, were a united people. There were 10 Elders, 4 Priests, 1 Deacon and 28 members. There were some who did not attend to their meetings, but the majority were attentive to their duties.

Elder Hilbert, said it was the first time he had represented Houghton Green Branch. There were not many in the priesthood; there was room for more. The Saints were striving to do the best they knew how and enjoyed the spirit of their religion.

Elder Wright, said Rochdale Branch was in a better condition than it had been for some time. He had lately baptized eight, four of whom were new members and four re-baptisms. They had a Sunday School and the brethren of the Priesthood were very diligent in assisting him in his duties. The Saints were striving to do their